

*The Ways to have the G O D of
Love and Peace with Us.*

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S E R M O N

Design'd to be Preach'd at

T H E

Parish - Church

O F

L A M B O R N E

I N

B A R K S H I R E.

By JOHN MORRICE, of Lincoln
College, and late Curate of Lamborne.

At his taking Leave of the said Parish.

L O N D O N,

Printed by R. Janeway, for THO. WARD,
in the Inner-Temple-Lane. MDCCXII.

The West to have the GOD of
Love and Mercy send down

A

E. K. M. O. W.

Desired to be blessed with

THE

Patrician Church

OF

L. A. M. R. O. A. W. E.



BAR

By the order of the

College and the

A. M. R. O. A. W. E.

L. O. W. D. O. W.

By the order of the

College and the

To the Right Honourable

H E N R Y

Lord Viscount Bolingbroke,

Baron St. JOHN of Lidiard Tregoze,
in the County of Wilts, One of
Her Majesty's Most Honourable
Privy Council, and Principal Se-
cretary of State, &c.

MY LORD!



THE Subject, and my
Inclinations, having led
me to mention the *Mi-
nistry* in this Discourse,
and some Things which I take to
be of the last Importance to the
Nation, I no sooner Consented to
Publish it, than I humbly Resolved

DEDICATION.

to Inscribe it to Your LORDSHIP; not only because You are One of the greatest Supports and Ornaments to the *Ministry* and *Nation*, but also because Your NAME will give such a Value and Reputation to it, as may render it more capable of answering the chief End I propose, viz. *Doing Good*.

NEITHER could I aim at any other End in this Dedication; for Your LORDSHIP'S Character as little wants to be supported by the mean Arts of Flattery, as I am capable of supporting it by them. Should I recount some of the Shining Passages of Your Life some of the Great and Glorious Things You have done for Our Church and Kingdom, so far beyond Your Years, and the Example of Others, that late Posterity will stand amazed

DEDICATION.

P; at them ; Should I tell the World
of You are furnished out with all
nts the Endowments of *Nature*, im-
llo proved and consummated by *Study*
ich and *Travel*, that are requisite to
as Adorn a Polite *Court*, and Serve a
n- Flourishing and Civilized *Country* ;
of, All this would be no more
ny than the QUEEN, the SENATE,
for the whole NATION, nay, many
as NATIONS, are so sensible of already,
the that the most Masterly Hand can
ca- attempt nothing to Your Advan-
tage.

m. BUT, I believe, an Account of
hi- those Extraordinary Qualities, which
me brought You so Early into the
ngs *House of Commons*, got You so Early
rch a Reputation in it, and have Now
our so justly raised You to the *House of*
ers, *Peers*, so long filled with Your An-
zed cestors, would be acceptable to every
21 one

DEDICATION.

one but Your LORDSHIP. Yet those Eminent Virtues, which have Enrolled You in the Catalogue of the *Greatest*, will as certainly immortalize You in *Future Story*.

AND if the Prayers of the meanest of the Sacred Function can contribute any Thing to Your *Glo-ry* and *Happiness*, Duty and Interest command them from,

My LORD,

Your LORDSHIP's

Most Obedient, most Obliged,

And most Humble Servant,

John Morrice

P R E F A C E

TO THE
PARISHIONERS
OF
LAMBORNE.



I HAVE now sent You this Sermon from the Press, which I could not give You from the Pulpit. How unfit soever it may be to appear in This Manner, and whatsoever Censures it may meet with from Others, I have sufficient Reason to hope it will find a favourable Acceptance with You, otherwise I had never presumed to make it Publick. For I am not so vain as to think it has either Accuracy or Politeness enough to recommend it to a Learned Nation, where so many Excellent Discourses are Weekly Published; but yet think, since the Scope of the Argument is treated with a particular View to Your Circumstances, it may have such a particular Influence

P R E F A C E.

Influence upon You, as to promote, in some Measure, that Unity and Peace it so earnestly recommends. And I cannot forbear to charge You Here, even by all that is most Dear and Sacred to You, to Give Yourselves wholly to these Things; for Union among Ourselves is Our greatest Strength and Glory.

THE obliging Instances of Affection I have received from You, are too numerous to be here recounted; and the Nature of many of them forbids such an open Acknowledgment. I can only then confess My Gratitude, and Pray my GREAT MASTER, who seeth in Secret, to reward You Openly, and load You with the richest Secular and Eternal Blessings.

AND this will ever be the Result of that sincere Love, and profound Respect, wherewith I am

Your most Affectionate Friend,

And most Humble Servant,

L O N D O N,
July 9, 1712.

J. Morrice.

II C O R. XIII. 11.

Term 2

*Finally, Brethren, Farewel. Be perfect,
Be of Good Comfort, Be of One Mind,
Live in Peace; and the GOD of Love
and Peace shall be with You!*



OW great my Concern is, to think I am now come to Stand and Speak before You the *Last Time* that ever I may possibly appear in this Sacred Place, 'tis hard to imagine, too hard to declare.

I HAVE employed all the Talents GOD and Nature committed to my Charge, and all the Arguments my *Few Years*, and *Slender Abilities* could furnish Me with, to promote and ascertain Your Eternal Salvation; and am no Way conscious to myself, that I have willingly detained any Thing from you, that might be conducive to it, all the Time I have happily dwelt amongst You.

NEITHER dare I entertain such hard Thoughts of You, as to think my *Poor Ministry* and Endeavours have been altogether Unsuccessful. But not unto Me, O LORD, not unto Me, but unto Thy Name and Mercy let the Glory be ascribed! B WHAT-

W H A T E V E R Success I have met with, must be attributed, next under Him, to the kind and favourable Opinion the greatest Part of You, if I must not say *All*, have been pleased to entertain of Me. The Love and Friendship You thought fit to Honour me with, gave every Thing I said a Power and Emphasis beyond itself, and a greater Influence upon Your Hearts and Consciences.

A N D every Pastor, that does not stand fair in the Opinion and Affections of his Auditory, must expect his Preaching will be almost Vain and Fruitless, if not wholly Ineffectual. To Implant, to Cultivate, to Confirm this Friendly and Susceptible Disposition in a Parish, should be the first Aim of every Minister of the Gospel, since it is the Basis and Foundation of all his other Studies, and the only Channel by which Virtue and Holiness can be successfully conveyed to the People. For Experience tells us, fatal Experience! the Experience of all Ages, that the least Disaffection and Misunderstanding between the Shepherd and his Flock, is apt to invalidate the strongest Arguments he can use, and to render the most laboured Discourses incompetent of

of their Ends. The invidious Nature of Prejudice is such, that Men had rather be obnoxious to the last Extreme of Misery, than rescued from it by one they Hate. 'Tis true, this is an Error inconsistent with Reason and Christianity; but yet, I am persuaded, it is an Error so deeply rooted in Nature, that the most Eloquent and Powerful Preacher will find himself unable to eradicate and dispel it.

BUT as these are General Notions, so may they always be Foreign to this Particular Audience. And since I speak only before *One* of my *Brethren*, who must be acquainted with the Rules and Consequences of Carriage and Address, more Words would be improper.

WHEREVER Fortune, or rather that *Infinite Mind* which Governs and Disposes all Things, carries and disposes of me, it matters not. How strong and sensible My Grief and Relentings may be to Leave You, and how much Sorrow may possess and fill My Heart, the Place I am in forbids Me to declare. But yet, I trust, this *Last Advice* I am about to press and inculcate, will be thought neither Unbecoming the

Sanctity of the Place, nor Unworthy your Ears and Attention.

FINALLY, Brethren, Farewel : Be Perfect, Be of Good Comfort, Be of One Mind, Live in Peace ; and the GOD of Love and Peace shall be with You.

IT may be necessary for me to tell You, before I resolve these Words into their proper Heads, that they are the Pathetick and Affectionate Conclusion of St. Paul's Second Epistle to the *Corinthians*, in which he took his Leave of that Beloved Congregation, after he had preached nigh Two Years amongst them, and writ Two Letters to them.

THOUGH I have been somewhat longer with You, and to less Purpose ; though he Wrote these Words being *Absent*, and I speak them *Present* ; Yet I humbly presume we may, without the least Offence, take this Our Solemn and Publick Leave of You, with his concluding Salutation to them.

FINALLY, Brethren, Farewel. Be Perfect, Be of good Comfort, Be of One Mind, Live in Peace ; and the GOD of Love and Peace shall be with You !

THE Substance of this *Valedictory Text* might be easily comprised under Three Generals; but since it plainly includes Six distinct Particulars, I think it a more just and natural Method to speak separately to each of them.

FIRST, *Finally, Brethren, Farewel.*

SECONDLY, *Be Perfect.*

THIRDLY, *Be of Good Comfort.*

FOURTHLY, *Be of One Mind.*

FIFTHLY, *Live in Peace.*

SIXTHLY, *And the GOD of Love and Peace shall be with You.*

I. FINALLY, BRETHREN, FAREWEL:

WHEN Our Great Apostle had survived the Danger and Difficulties of almost Twenty Years Travel, promulgated Christianity to several Nations, and proselyted many *Jews* and *Gentiles* to it, he came to *Corinth*, Acts xviii. the Metropolis of *Achaia*; where he Reasoned in the Synagogue every Sabbath, for some Time, and endeavoured to persuade the *Jews* and *Greeks* that JESUS was CHRIST: But finding they Opposed themselves, and Blasphemed, he entred into a certain Man's House, named *Justus*, and Preached such strenuous, such convincing Sermons,

Sermons, that *Crispus*, the Chief Ruler of the Synagogue, Believed on the LORD, with all his House; and many of the *Corinthians*, Hearing, Believed too, and were Baptized. He continued There a Year and Six Months, propagating the Gospel among them. When he had established the Christian Faith and Doctrine, reduced a considerable Number to Church-Communion, and subjected them to Ecclesiastical Rules and Discipline, he committed them to the Care of *Silas*, took his Leave of the Brethren, sailed into *Syria*, and then came to *Ephesus* in *Asia*.

BEING informed here, by some of the
 1 Cor. i. House of *Cloe*, that the *Corinthians* were
 turmoiled with Factions and Debates; and
 having also received a Letter from them,
 near the same Time, importuning his Advice
 in some Points They were dubious of;
 he writ his First Epistle to them from Hence,
 c. iv. v. 17. and sent it by *Timothy*, about Four Years
 after he left *Corinth*.

TO censure, to reprehend, to cool those
 Raging Heats and Distractions, those Growing
 and Pestilential Impieties, suggested to
 him by the Family of *Cloe*; to reinstate them

in

in Peace and Tranquillity, warn and adjure them to retract their Novel Errors, and to satisfy those Questions proposed to him in their Letter, are the Subjects of it.

FROM *Ephesus* he went into *Macedonia*. And soon after he came thither, *Titus* Ad. xx. 2 Cor. vii. signified to him the good Influence his Epistle had upon Them; but withal, that they were still kept in Wanderings and Convulsions, that the Evangelical Institution was Sophisticated, and his Apostolick Character Maligned, by Apostles of Satan, *transforming themselves into the Apostles of CHRIST*. Hearing these Things, he addresses his Second Epistle to Them from Hence, and transmits it by *Titus*.

THIS contains a Defence of his Life and Doctrine; an Apology for his not coming to them, as he promised in his Former Epistle; pregnant and earnest Solicitations, to return to that Primitive Rectitude from whence they were fallen; fresh Assurances of his visiting *Corinth*, (as he did going to *Rome*,) to inflict the Keenest Punishment, according to the Spiritual Power he was invested with, upon *Them that Sinned Heretofore*, and all other ch. xiii.
Male-

Malefactors, that durst audaciously persist in their Wickedness. And then conclude all, recommending them to the Grace, the Love, the Fellowship of the Ever-adorable TRINITY, and saying, *Finally, Brethren, Farewel.*

SUCH was the Indefatigable Labour and Industry, such was the Pastoral Care and Concern, and such were the Fervent Prayers, the Passionate good Wishes, *St. Paul* bestowed upon his Favourite *Corinthian* Cure.

HOW far I fall short of this Great and Illustrious Exemplar, with Respect to You is but too easie to judge. His Superior Commission and Endowments, to say nothing of Celestial Inspiration, place him beyond all Parallel and Resemblance. He had Nature at Command, and a Magazine of Supernatural Aid. If only then some faint Approaches, some low Degrees of Imitation may be allowed Me, 'tis Honour more than sufficient. Yet I am willing to Hope we have not been wanting, throughout the Course of our Ministry, to lay before you, though with much Debility and Imperfection, *the Word of Truth, even the Gospel of Your Salvation.*

AN

AND I am now come, warmed with This comfortable Reflection, and under the deepest Sense of Love and Gratitude, to Bid You, with the utmost Sincerity of a Friend and a Christian, *Finally, Brethren, FAREWEL*; and to Wish all the Blessings of Heaven and Earth may attend You, all the Blessings an Omnipotent and Bounteous GOD can Give, or You Desire from Him!

THESE Prayers I leave with you, and These Blessings will be showred upon You, if You will,

II. BE PERFECT.

PERFECTION is, indeed, a *Word* of a very comprehensive Signification, and the Acquisition of it a *Work* of as large an Extent: For what we strictly mean by it, is a Connexion of all Vertues, and Orthodoxy of Christian Faith and Practice. But, in this Sense, 'tis rather to be Wished, than Hoped for, in our Present frail and imperfect State. All then we can even *Ambition* Here, is to be as *Perfect* as the Corruptions of Human Nature, and the Inabilities of Flesh and Blood will permit. And the Apostle could exhort his *Corinthians* to

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II. B E P E R F E C T.

P E R F E C T I O N is, indeed, a *Word* of a very comprehensive Signification, and the Acquisition of it a *Work* of as large an Extent: For what we strictly mean by it, is a Connexion of all Vertues, and Orthodoxy of Christian Faith and Practice. But, in this Sense, 'tis rather to be Wished, than Hoped for, in our Present frail and imperfect State. All then we can even *Ambition* Here, is to be as *Perfect* as the Corruptions of Human Nature, and the Inabilities of Flesh and Blood will permit. And the Apostle could exhort his *Corinthians* to

no more than this. But if we enquire a little into the Original Grounds and Intendment of this Advice, *Be Perfect*, we shall more clearly discern what we are to understand by it.

'Tis evident from Both his Epistles, that the *Corinthians* were then Guilty of several Religious and Civil Irregularities; Irregularities that were destructive of Christianity, Publick Peace, and good Manners. Implacable Feuds and Dissentions were rose to such an Heighth, that some were of *Paul*, some of *Apollos*, some of *Cephas*, and some of CHRIST. The most unnatural Fornication, or rather Incest, was tolerated amongst them; such Fornication, *as was not so much as named among the Gentiles*, that a Son should have his Father's Wife. They dissolved the very Bonds of Society, by going to Law One with Another, and even Brother with Brother. They sat at Meat in the Idol's Temple, and eat those Things which were offered to Idols; whereby they Eclipsed the Majesty of Religion, Sinned against the Brethren, and Wounded their weak Conscience. They defecrated the Church, by coming together

Cor. i.

ch. v.

ch. vi.

ch. viii.

ther in it, *not for the Better, but for the* ch. xi.
Worse. The Men Prophesied and Prayed,
 in their Holy Assemblies, with their Heads
covered, and the Women with their Heads
uncovered, contrary to the very Dictates
 of Nature. They prostituted the highest
 of Sacred Ordinances to Sensuality and In-
 temperance, by coming *Hungry* to the
Lord's Supper, and going *Drunken* from it.
 In so low a Declension was the Light of
 the Gospel, that some of them Denied the
Resurrection of the Dead; and so boldly ch. xv.
 were its Precepts Eluded, that Others *un-*
equally Yoked themselves together with *Un-* 2 Cor. vi.
believers. The darkning Fumes of Lust
 and Passion had so over-born their Reason,
 and so blindly given them up to the Gui-
 dance of False Teachers, that *the More a-* ch. xii.
busily St. Paul loved them, the *Less* he
 was *beloved.* Neither did the Torrent of
 uncontrouled Licentiousness stop here;
 For they were still so Carnal, as to have
Envyings, Wraths, Strifes, Divisions, 1 Cor. iii.
Backbitings, Whisperings, Swellings, Tu-
mults, and Uncleanness among them.

THESE, These are the flagrant, the
 amazing Crimes Our Apostle levelled at,

and tried to extricate the *Corinthians* from, when he bid them *Be Perfect*; or, in other Words of his, *Cleanse themselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of GOD.*

SOME of these monstrous Vices and Disorders are quite unknown to the Clime we live in, and Others of them are so little in Fashion among you, that I gladly think You so *Perfect*, as to need no Lectures against them. Idolatry has been long since banished, long exterminated our Isle. We have no such Custom in our Church, as for Men to Pray there with their Heads covered, or Women with their Heads uncovered. To deny the Resurrection, or to Marry an Infidel, are infamous Cases that seldom happen. And incestuous Fornication is a Fact too nefarious, too astonishing, to be supposed in a Christian Nation, that has flourished so long under the glorious *Shine* of the Gospel.

AND, as these crying Sins are Foreign to our Land, so I cannot but with Pleasure observe, that many of the rest are Foreign to You, which are yet (I am loth to say it) too customary, too tenaciously retained in

othe

other Places. Whatever adversarious Strugglings and Disputes may infest You, no one can accuse You of going to Law one with another, much less of Brother with Brother. No querulous Innovators, no guileful Workers, have deluded You with their Serpentine Wiliness: For the Number of those that Dissent from the *Parochial Congregation* is inconsiderable. Neither can I say the more ardently I Loved You, the less I was Beloved: For how Many, how Great my Obligations are, on this Score, I can only think in Silence. And since You frequent this Publick Assembly, I must not suppose 'tis in Order to aggravate Your Guilt, and enhance Your Punishment. I am not ignorant of the Seeds of Jealousie and Discontent that are disseminated among You; that some are for *Paul*, some for *Apollos*; yet You wisely preserve the Unity of Worship, and immoveably adhere to the *Established Church*. And whatever *Pauls*, or whatsoever *Apollos's* fall to Your Lot hereafter, be sure to fix and center There, and never break Communion for any Cause, or under any colourable Pretext. The Blessed Sacrament

is

is Now Celebrated in a Manner so different from what it was Then, that the Reception of it cannot Sate our Hunger, or Betray us into Ebriety : Yet our Participation of it may still be so culpable and unworthy, on various Accounts, as to eat
1 Cor. xi. and drink our own *Damnation*. But I have nothing of this Nature to object against You. Neither can I restrain myself from taking this Occasion of praising Your Readiness to approach the Altar, Your enflamed Devotion, Your Grave and Becoming Deportment at it, without being highly injurious to Truth and Merit. So 'tis fortunately out of my Power to wish You any greater Perfection on this Head, than that the Returns of so Heavenly a Feast, of so Fundamental a Duty, were Monthly in this *large Parish*. And the huge Utility and Advantage, that naturally arise from so laudable a Custom, would soon manifest and display themselves. Is not this the Way to Sublimate and Spiritualize Humanity ? Is not this the Way to Sweeten and Endear Conversation ? For what other Method can so effectually give Inward Peace and Satisfaction to the Mind

or Outward Peace and Agreement to Neighbours?

As You are exempted from These Branches of the Apostle's Charge against his *Corinthians*, so I wish I were able to excuse You from the Rest; and then You would *Be Perfect*, according to the genuine Import of the Word, and found Blameless in the great decretory Day of our Lord JESUS CHRIST. And Oh! Could I be so fortunate as to obtain this of You, now I am quitting my Employment Here, methinks there would be little wanting to render You Happy, a Flourishing and Happy Parish, as long as the Sun and Moon endure; and to make You,

III. BE OF GOOD COMFORT.

AS SOON as St. Paul was advertised of the Apostacy of the *Corinthians*, and how they had Abandoned themselves to a flagitious and dissolute Course of Life, *out of much Affliction, and Anguish of Heart*, he writ unto them *with many Tears*, sharply ^{2 Cor. ii.} reprimanded and condemned their Miscarriages, and intimated his coming to them *with a Rod*. But hearing the good Effect of his Threatnings, and great Boldness of Speech ^{ch. vii.} had

ch. xiii.

had upon them, how they *were made Sorry* after a godly Manner, and *Sorrowed to Repentance*, great was his *Glorying* of them. And lest they should be swallowed up with over-much Sorrow, he assures them what he did was to *Edification*, and not to *Destruction*; and therefore bids them Renounce and Abhor, truly and conscientiously Abhor the foregoing Crimes, *Be Perfect*, and then they might *Be of good Comfort*.

POSSESS only Your Minds with a just Disdain and Abhorrence of that Black Catalogue of *Corinthian Sins* we have above exhibited, and I doubt not, neither can I doubt, but St. *Paul* himself, were he now present, would adjudge You far *Perfecter* than the *Corinthians* were, and so conclude You have more Reason to *Be of good Comfort*.

BUT this Expression before us, *Be of good Comfort*, may likewise have Respect to temporary Calamities and Misfortunes and be designed as a Preservative against them. And then the Sense and Meaning of it will be this--- Should Melancholy and Afflicting Occurrences imbitter Your private Concerns, or should Perilous Times

arise

rise, threaten the whole Church with Hardships, or even visit it with the fiery Trials of Persecution, meet them with undaunted Courage, sustain them chearfully, and *Be of good Comfort.*

GIVE me Leave here to beseech You, in like Manner, if any Personal Ills or Adversities befall You, to bear them with a Spirit and Temper worthy Your Profession; and if Foreign Usurpations, or Domestick Revolutions, should Imbroil and Endanger the CHURCH, to take up the Cross, follow the Captain of Your Salvation, and magnanimously persevere in Her Defence, after His Pattern, to the last Moment of Life. Then a dazzling Crown of endless Glory will be Your certain Reward at the Day of Retribution!

BUT why should I teach You this severe and disagreeable Lesson, when the agreeable Prospect of the present Conjunction lulls our Cares, and charms our Fears? When both our Cares and Fears are happily removed out of Sight, and those malignant Clouds that were engendered, and even breaking into a merciless Storm, are so successfully dispersed, that we Now

D

see

see no Appearance, no Shadow of Danger from this Quarter? When the CHURCH Daily receives new Strength and Beauty, and Hourly displays a more bright and triumphant Aspect, under the most Wise and Auspicious *Administration* of a God-like QUEEN, who is the Glory of the whole *Earth*, and under the Guardianship and Protection of a MINISTRY, and of a PARLIAMENT, who are Admired, or Feared, over all *Europe*. Witness Her Pious Directions from the Throne; Her Royal Commands and Instructions to the *Convocation*; Her Gracious Letter to the Archbishop of *Canterbury*; the noble Resolution and Design of Erecting Fifty new Churches; Creating the Bishop of *Bristol* Lord Privy Seal, and Appointing him Her First Plenipotentiary at *Utrecht*; Remitting the First Fruits to *Ireland*; and many other Religious Steps that have been taken, since Her late *Prudent Alterations*, which no Other Prince ever took before. May She therefore be the peculiar Care of Heaven whilst She Reigns on Earth, and when She leaves the Earth may She Reign in Heaven!

M O R E

MOREOVER, it is highly probable the Apostle might have an Eye to his Absence from the *Corinthians*, when he bad them *Be of good Comfort*. For it's notorious, from the frequent Mention he has made of going to Them, in both his Epistles, that they impatiently longed for his Presence, and were, for want of it, Sad, Perplexed, Disconsolate. And, therefore, to dissipate that thick Gloom of Inquietude, and alleviate the Pain his Absence gave them, he exhorteth them to *Be of good Comfort*, declaring he would *shortly come*, and that they were in his Heart to *Live and Die* with them.

IT would be idle in Me to suppose You want Advice on this Topick, or that I can add any Thing to Your Joys or Sorrows, either by my Presence or Absence. But hard is My Fate to be Separated from You----- Yet nothing Comforts me more, than a grateful Hope and Persuasion that You will,

IV. BE OF ONE MIND.

AFTER the Apostle had so distinctly considered, so severely censured, through his Two Epistles, those Swarms of Antichri-

stian Schisms and Divisions that distracted the *Corinthians*, he could not have concluded more pertinently, than in exciting Them to Amnesty and Concord, and conjuring them to *Be of One Mind*. An Admonition This, very agreeable to what he delivered before, where he obviates and refutes their vagrant Opinions, by telling them, that as they were the Mystical Body
 1 Cor. xii. of CHRIST, and Members in particular, so they should Accommodate their Breaches amicably Unite in the strictest Engagements, and Profess the Faith with One Spirit, that they might give no Offence, neither to the Jews, nor to the Gentiles, nor to the Church of GOD.

FEW Parishes in England, of so wide an Extent, need less Instigation, in this Sense, to *Be of One Mind*, than You; than You, who are so Like-minded One towards another, according to CHRIST JESUS as to be Members of One Church. And may the Highest himself, that is of Power to Establish You according to the Gospel Root and Build up Your Congregation in this Faith, as ye have been taught, and Encrease the Number daily.

YOU

YOU will further observe, that as the *Corinthians* were so miserably Disjointed in Point of Religious Union, that Religion it self was cast into its last Agonies; so also that they were so notoriously Defective (as we hinted above) in the Relative Moral Duties of Neighbourhood, that intemperate Feuds and Animosities, wrecking Strife and Variance, open Rancour and Bitterness, universally prevailed amongst them. The Holy Pen-man, therefore, laboured to divest them of these Unchristian Passions, to compose their Angry Resentments, and to stifle their Prejudice and Partiality, by entreating them to *Be of One Mind*.

O THAT I were able to exorcise this perplexing Fiend, this pestiferous Daughter of Hell, *Discord*! To perswade You to reassume Your former unanimous and pacifick Temper, to be mutually Kind and Benevolent, and to cultivate a friendly Correspondence with each other! To convince You how ravishing, how lovely, how endearing it is for *Brethren to dwell together in Unity*!

BUT,

BUT, alas ! If I miss to attain this desirable End, indulge *my Folly*, while I *boast myself a little*, and acquaint You with My own Innocence. I raised no odious Distinctions, I formed no Parties, I encouraged no Factions among You ; but watched over You as One Flock, kept You in One Fold, and *espoused You to One Husband*, that I might *present You as a Chast Virgin* to CHRIST. To which Purpose, You know, My Brethren, You know we freely Conversed with All, without preferring One before Another ; whereby we gained some Opportunities of making You *Be of One Mind*.

NEVER faint, nor be weary of proceeding in those good Old Paths the *Apostle* here points out to Your View ; never slander Your Neighbours, nor imagine Evil in your Hearts against them ; and I may safely Prophecy You will soon *Be of One Mind*, and so,

V. LIVE IN PEACE.

HAVING essayed to supplant the Heresies and Seditions, to stem the gross Corruptions in Faith and Practice, that were spreading among the *Corinthians*, by
inciting

inciting them to Unity, in Terms the most moving and persuasive, the Inspired Author proceeds to advise them to *Live in Peace*, as the natural Result of being of *One Mind*. In Order to this, he Prefaces Both his Epistles, with wishing them *Peace* from GOD the *Father*, and from the Lord JESUS CHRIST. But lest a bare Wish should be insufficient, he lays down some Rules and Canons preparative to Peace, and charges them not to be Contentious, to be *Children in Malice*, to take *Wrong*, and suffer themselves to be *Defrauded*, rather than Differ; because GOD is not the *Author of Confusion*, but of *Peace*. 1 Cor. xiv. And if they could not entertain the same Notions, if they could not rise to a perfect Harmony in Judgment, and be entirely of *One Mind*, he cautions and directs them to *Live in Peace*, that they might not obstruct the Course, nor debilitate the Strength and Power of the Gospel. For Diversity of Opinions, and Variety of Disputes, in Publick States and Communities, would enervate its Force and Energy; and Enmities and Disunion, in Private Families, render it ineffectual to Salvation.

H E R E

HERE we are fallen upon a Subject, that may move us all with equal Wonder and Grief! PEACE is a Word of such a sweet and charming Sound, that the bare Recital of it strikes a pleasing Impression upon Nature, gives Life, and Joy, and Sublimity, to every Appetite and Propension of the *Body*, to every Faculty and Passion of the *Soul*, and yet no Christian Virtue needs more repeated Inculcations among us. And 'tis very strange and surprising, that all those salutary Streams of Divine Eloquence, that flow from almost every Pulpit in this Kingdom, and communicate themselves to every Corner of our Land, should have so little Effect, as to leave it still dry and parched, still rent and divided.

NO Nation in the World more justly glories in a Learned and Exemplary CLERGY, than Our Own; and yet no Nation in the World, I fear, derives less Benefit from their Learning and Example. I must not venture to determine where the Obstacle and Impediment lies, but yet must presume it possible for an *English Clergy* to heal our bleeding Wounds, our dilated Infract

ons, and to extinguish those impetuous Flames that are so industriously ventilated amongst us, if they would heartily join Hand in Hand, walk in the *same Spirit*, and be *Workers together*. When we only reflect upon the great Influence and Authority every Ecclesiastick has in his Parish, ordinarily speaking, who deports himself with common Decency, or Circumspection, or Humanity, there will be no Room left to doubt of this. Hence, therefore, it follows, that the *Ambassadors of Peace* may, by Labour and Diligence, by proper Means and Methods, so far abate our Religious Distractions, as to bring into the Way of Truth all such as have Erred and are Deceived, or to teach them to *Live in Peace*.

No Clergy can perform more Eminent, more Grateful, more Useful Service to their GREAT MASTER, better Merit the Civil Protection of their Country, or lay it under deeper Obligations to them, any other Way. For every one that looks back into History and Chronicle, must know so much of the *British* Temper and Genius, as to know, that the Crown and Scepter, tho' Established by Righteousness, by Power, by Laws and Sanctions, still lean upon the

Mitre and Crozier, and are tottering and unsteady, if they are not Established in *Peace*.

MAY we not then use an *Apostrophe*, and cry out, O Clergy, apply Yourself to Your most proper Function, and guide Your Flocks into the *Ways of Peace*! And, O Laity, be sensible of Your most consummate Happiness, and *follow after the Things which make for Peace*!

AND, since ONE of that Sex gloriously Rules over us; ONE of that Sex, to which, under GOD, we owe all that we are, and all that we have; ONE of that soft and tender Sex, which delights in nothing more than *Peace and Harmony*; let us All contribute All we can, to render HER Reign easie, and HER Days many, by uniting the Hearts of HER Subjects, and exhorting them to *Live in Peace*. This is the Best, the Richest, the most Acceptable Incense we can offer to a Female Throne, or to the Throne of Thrones.

FOR, undoubtedly, one of the principal Advantages of *Christianity*, with Regard to this Life, is to restrain Men from that inordinate Violence, that brutal Hostility, depraved Nature prompts them to. And

'tis equally certain, that the Civil Magistrates derive a quiet Exercise of their Authority from those Sacred Principles the *Clergy* instil into the Populace: For, were it not for After-Reckonings, I believe few would tamely submit to Human Ordinances, that any Way interfere with Natural Freedom. So, consequently, there could be no Orders and Degrees of Men, in any Government whatsoever, but what the wild Caprice of the Multitude Created, Allowed, Indulged. Then the Power of Kings and Queens, and of All that acted under Them, would quickly commence an empty Name. So nearly are our CHURCH and MONARCHY allied! So evident the Reasons why the One should Cherish, Support, Protect, Establish the Other!

WHATEVER Arguments may be necessary to incline those Malecontents, those factious and restless Spirits, who are not in the Interest of the *Present Establishment*, to embrace this Duty, I am sure *Most*, I hope *All* of You that hear me, want none. The Health and Prosperity You wish Her MAJESTY, and Her MINISTRY, upon all Occasions, sufficiently Evidence Your unfeigned Complacency in *Both*.

COULD I be the Instrument of conveying *Peace* to You in Matters of less Consequence; could I persuade You to unite in Your *Vestries*, to dispatch Parochial Business with Unanimity, and be at Peace among Yourselves; I might then justly affirm, *All Your Paths are Peace*. Let not the *Greater* Number oppress the *Smaller*, nor the *Smaller* try to rule over the *Greater*; for the wisest Men alive cannot guess what dangerous Lengths those little Broils and Asperities may transport You, or where they will probably terminate, if You obstinately persist in them. *The Beginning of Strife is, as when one letteth out Water*, which might have been easily kept within due Boundaries, but cannot be recalled by the united Force of Art and Industry. Account it then a Part of Your Interest, to account Those Your most inveterate Enemies, who try to cancel and annul the Bonds of Amity, to foment Quarrels, and decoy You into Divisions. Then You will *Live in Peace*,

• VI. AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU.

FROM persuading the *Corinthians* to labour after Perfection, Good Comfort, Uni-

ty and Peace, the Apostle goes on to back and enforce his Instructions, with the engaging Motive and Encouragement before us, --- *And the GOD of Love and Peace shall be with You.* Injunctions and Commands, he knew, were harsh and uninviting, if not sweetned with some advantageous Promise; and that their Pursuit of any Duty would be faint and languid, if there was no Reward annexed, to allure and instimulate their Diligence: And, therefore, he admonishes them to *Be Perfect*, to *Be of good Comfort*, to *Be of One Mind*, to *Live in Peace*; and then assures them, by Way of Recompence and Retaliation, that the GOD of Love and Peace should be with Them, to prosper and facilitate their Endeavours, to crown and compensate their zealous Discharge of those important Duties.

NEITHER could he have thought of any other Proposition or Inducement, more forcible, more efficacious, more likely to work a thorow Reformation in Them; for Love and Peace are the *Alpha* and *Omega* of Happiness, and virtually comprize all the Blessings of This Life, and of That which is to come.

As the above-mentioned Apostolical Directions, that were peculiarly calculated for the *Corinthians*, are justly applicable to all After-Ages; so also is this comfortable Promise, --- *And the God of Love and Peace shall be with You.* Therefore, My Beloved Brethren, if You will be steddy, unmovable, and abound in the Work of the LORD; if You will stand fast in the true Faith, and quit Yourselves like Men; if You will encrease in Love one towards another, and live peaceably with all Men; *the GOD of Love and Peace shall be with You*, together with the Grace of our Lord JESUS CHRIST, and the Communion of the HOLY GHOST.

I SHALL not pretend to represent what a vast and unconceivable Plenitude of Happiness the awful Presence of the GOD of Love and Peace must give You. An Happiness, THIS, too high for the Description of *Words*, too big for the Comprehension of *Thought*. When we feel its kindly Warmth ravishing and felicitating our Souls, we can only admire it in secret Wonder. Yet Reason dictates, that when GOD is thus present with You, some of His chief Workings and Operations will be to expel Pride, and Vain Glory.

Glory, and Hypocrisie, out of Your Hearts; to banish Envy, Hatred, and Malice from Your Minds; to enable You to forgive Your Enemies, and Persecutors, and Slanderers; to Fence and Guard You against the Infection of False Doctrine, Heresy and Schism; and finally, by these Gradations, to give You Unity, and Peace, and Concord.

T H A T these are the ways to fill You Here with ineffable Joy, with rapturous and transporting Delight, and to conduct You into the joyous Regions of exulting Bliss and Felicity Hereafter, I need not say, *unless You have Believed in vain.*

W H E T H E R such Noble Ends are adequate and proportionable Rewards to the Duties enjoined, and whether such Sublime Considerations are fit to affect and entertain an Intelligent Being, *Men and Brethren, judge Ye.*

C O N S I D E R only the inestimable Value of Divine Peace and Love, with Relation to this World; how they diffuse a pleasing Calmness and Serenity over the Soul, and cover the Face with a gay and sprightly Innocence; how they vanquish and lead Captive those turbulent and uneasy Passions, which are apt to ruffle and discompose our
pro-

profoundest Tranquility ; and You will think they cannot be purchased at too dear a Rate. But if You will also carry Your Eye beyond the Grave, and contemplate the blissful Mansions of Eternity, which are the Covenanted Wages and Retribution of Those that acquire the *Peace and Love* of G O D, sure You will esteem a Life of Centuries well spent in the Pursuit and Attainment of them !

IF these Grand Incentives, put together fail to strike Home upon You, and to oblige You to the Exercise and Performance of those Cardinal Duties we have insisted on, I know of no other that may, with a more promising Show of Success, be urged after them. But if the A L M I G H T Y is pleased to bless them with such a prosperous Issue and Event, as to render them able to induce You to *Be Perfect*, to *Be of good Comfort*, to *Be of One Mind*, and to *Live in Peace*, the Promise in the Text will not only be verified, *And the G O D of Love and Peace be with YOU*, but I shall ever think I came in due Season, and with the Spirit of the Living G O D, to bid You, *Finally Brethren, Farewel. A M E N !*

